



A
SERMON
PREACHED

On Munday, the Seauenteenth of
MARCH,

At Westminster:

At the opening of the PARLIAMENT.



By the Bishop of BATHE and WELLES.



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EPHES. 4. 3.

*Endeavouring to keepe the Unitie of
the Spirit, in the band of peace.*

THIS Chapter is a great
Scripture for Vnity. For,
here we find there is but
One Lord whom we serue
ver. 5. But *One God* and Verse 5.
Father, whom wee wor-
ship and obey: ver. 6. But *One Spirit* whom Verse 6.
we receiue, while he sanctifies vs: ver. 4. Verse 4.
One Lord, One God and Father, One Spirit.
Three in *One*, all Three but *one God*, blef-
sed for euer. But *one Baptisme*, by which we
are cleansed. But *one Faith* by which wee
beleeeue: ver. 5. But *one hope* vpon which Verse 5.
we relye: v. 4. But *one knowledge*, by which Verse 4.
we are illightened: ver. 13. But *One Bodie* of Verse 13.
which we are members: ver. 4. Different Verse 4.

B

Graces,

Graces, but all tending to *One Edification*.
 Diuers offices, but all ioint-Ouerseers of
 the *same worke*; Till the Building be *One*
 Ver. 11, 12. and we *One* in it, ver. 11.

This *Chapter* is as pressing a Scripture for
 Exhortation. And the first Exhortation is,
 That men would walke worthy of their Calling:
 Ver. 1. Their calling to be *Christians*; Their
 calling in *Christianitie*. And that to shew
 themselues worthie, they would *endeauor* to
 keepe the *Vnity* of the Spirit in the band of peace:
 Ver. 3. ver. 3.

proof, All for *Vnity*. And let me tell you. VVe
 often read of *One* in the Scripture: but the
 word *Vnity* in the Abstract, is no where read
 either in Old or New Testament, but onely
 in this Chapter, and here 'tis twice. For we
 are exhorted to keepe it: ver. 3. But how
 long? why euen till we be made perfect: ver.
 Ver. 13. 13. that is, to the end of this life.

VVhy, but what need was there of this
 Exhortation at *Ephesus*? What? why sure
 very great need. For Saint *Anselm* tells vs,
Schisma fuit, there was a Schisme and a rup-
 ture there. And *Charismata*, the eminent
 Graces

Graces which God had giuen many of them, was made the cause of the Schisme. For Corruption at the heart of man breeds pride euen out of Gods graces. And they which had these gifts despised them which had them not, and separated from them. This gaue occasion to false teachers to enter in, and lye in wait to deceiue: *ver. 14.* This *Ver. 14.* was the state of the Church of Ephesus. How was it in the Citie and the Common-wealth there while? How? why, the Citie was then a very famous Citie in Ionia, a part of Asia the lesse. At this time subiect to the Roman Empire. Their Proconsul and other Deputies were ouer them, *Acts 19.* But Diana *Acts 19. 38.* was goddesse there and the Citie heathen.

Ephesus then was Ethnick: No Religion but Paganisme, auowed by the state. And the Citie was a stranger to the Church that was in it. A Stranger and without as the Apostle speaks, *1. Cor. 5.* Yet such is the force *1. Cor. 5. 12.* of Christian Religion, that as Herod & Ierusalem were troubled when Christ was borne *S. Math. 2.* So here Demetrius and Ephesus *S. Mat. 2. 3.* were troubled when the name & Religion

of *Christ* was borne and nursed vp among
Act. 19. 10. them. For the word of God did no sooner
 growe and preuaile at *Ephesus* : *Acts 19. 20.*
 but by and by there arose no small trouble about
Ver. 23. it : *Ver. 23.*

The *Citie* and the *state* *Heathen*, yet troubled when *Religion* came in: Therefore, A *Citie* & a *state* *Christian* must needs be more troubled when *Religion* goes out. And the ready way to out *Religion*, is to breake the *Vnity* of it. And the breach of the *Vnity* of *Religion* will be sure to trouble the *City* first, and hazard the *state* after. For the *state*, whether *Pagan* or *Christian*, hath euer smarted more or lesse, as the *Church* hath crumbled into *Diuisions*.

S. Paul I know wrote this *Epistle* to the *Church* of *Ephesus*, not the *Citie*. And hee called for *Vnity* bound vp in peace, for the *Churches* good, without any expresse mention either of *Citie* or *state*. Yet hee well knew that the good both of the *State* and the *Citie* would follow vpon it. For *Vnity* is a binder vp; And *Vnity* of *Spirit*, (which is *religion's vnity*) is the fastest binder

der that is. And lest it should not bind fast enough, it calls in the *band of peace*. So that no man can exhort vnto, and endeauor for the *Vnity of the Church*, but at the same time, he labours for the *good of the state*. And if it were so at *Ephesus* where the state was Heathen; much more must it needs be so, where the state is Christian.

I shall follow my *Text* therefore both in it selfe, and in the Consequent which followes vpon it. In it selfe, and so 'tis for the *Vnity of the Church*. And a maine *Text* it is *Ibid.* (sayth *S. Ierome*) against *Hereſie and Schisme*. In the Consequence it hath: And so tis for the *Vnity of the State*. And a full Consequence it is. For *Vnity* not kept in the Church is lesse kept in the state And the *Schismes and diuisions* of the one, are both Mothers and Nurses of all *disobedience and disioynting* in the other. So the *Apostles* exhortation goes on directly to the Church, by Consequent to the State. And it will behoue both Bodies that all the seuerall members of each Endeauor to keepe the *Vnity of the Spirit in the band of peace*.

The

1 The *Text* hath sixe particulars. For first,
 here's the thing it selfe, to which the A-
 2 postle exhorts. That's *Vnity*. Secondly,
 All *Vnity* will not serue the turne. It must
 3 be the *Vnity of the Spirit*. Thirdly, what's
 to be done with this *Vnity*, *It must be kept*.
 4 Fourthly, there will bee no keeping of it,
 5 without a *strong Endeauour*. Fifthly, this
 Endeauour to keepe will bee to no pur-
 6 pose, if it be not *in peace*. And sixthly, Peace
 it selfe cannot hold it longe, except it bee
bound up in Vinculo, in the strongest band
 that peace hath.

I I beginne with that which is the matter
 of the *Apostles* Exhortation. Tis *Vnity*;

1 A very charitable tye, but better knowne
 then *loued*. A thing so good, that 'tis neuer
 broken but by the worst men. Nay, so
 good it is, that the very worst men pretend
 best when they breake it 'Tis so in the
 Church; Neuer *Heretick* yet rent her bow-
 els, but he pretended that hee raked them
 for *truth*. Tis so in the state. Seldome any
vnquiet Spirit diuides her *Vnion*, but hee
 pretends *some great abuses*, which his integ-
 rity

grity would remedie. *O that I were made
a Iudge in the land, that euery man which hath
any Controuerſie might come to me, that I might
doe him Iuſtice.* And yet no worſe then *Da-
uid* was King, when this Cunning was uſed,
2 Sam. 13. *Vnity* then both in Church and 2 Sam. 13. 4.
Common Wealth is ſo good, that none
but the worſt willingly breake it: And euen
they are ſo farre aſhamed of the breach,
that they muſt ſeeme holier then the reſt,
that they may bee thought to haue a iuſt
cauſe to breake it.

Now to be one here whether in Church
or Common-wealth is not properly taken,
as if all were to be ſhrunke vp into one Body.
But One is taken here (ſaith *Paulinus*) *pro* Epist. 3.
multorum vnanimitate, for the vnanimitie
and conſent of many in one. And the
Church and Common-wealth, take them
ſeuerally, or together, they are, they can
be no otherwiſe One then *Vnione multorum*,
by the vniting and agreeing of many in
one. And ſo S. Luke, Acts 4. The Church Acts 4. 32.
was a multitude of Beleeuers, ſed *Cor vnum*,
but they liued as if they had had but one
heart

*Vnio est aliquo-
rum distinctio.
Thom. 2. 2. q. 17.
A. 3. c.*

heart among them. This *Vnity* then is so *One*, as that it is the vniting of more then one : yet such a *vniting* of many, as that when the *Common Faith* is endangered, the *Church* appears for it as *One*. And when the *common safety* is doubted, or the *common peace* troubled, the *state* appears for it as *one*. As *Israel* was said to be knit together as *One man* : *Iud. 20*. And indeede when *One Man* is not more at *Vnitie* in himselfe for his owne defence, then the *Church* and *state* are for publike defence, then both are iustly said to be at *Vnitie*.

3 You see what *Vnitie* is. Will you see what hurt followes vwhere tis broken ? First, *Fraction* makes vneuen reckonings. And tis hard, very hard, for a man that breakes *vnitie* to giue either God or man a good account of so doing. Hard to giue account, but that's not all.

R For, if *Vnity* be broken, if a *Diuision* bee made, the parts must be *equall* or *vnequall*. If the parts be *equall*, neither of them hath more then halfe its strength. If they bee *vnequall*, one hath not so much. And that which

which hath more, vsually hath more pride, and so lesse will to vnite. And yet for all this pride, farre weaker it is, then when there was *Vnity*, and altogether. Nay, in breach of *Vnity* there is not alwaies safetie for the greater against the lesse. For in that greuous breach in *Israel*, when the *Eleuen Tribes* came out against *Beniamin* foure hundred thousand strong, and their quarrell good, yet they fell twice before them, *Judg. 20.*

Iud. 20. 17.

Nay this is not all, not any almost of the hurt which followes in either *Church* or *state*, when discontents haue swallowed vp their *Vnity*. For the *Church*. Nothing (saith *S. Chrysostome*) doth so prouoke God to anger as to see diuifam *Ecclesiam*, his *Church* purchased by one blood, to be One Body, made more, made other then One. And for the *Common-Wealth*.

Ibid.

A people is as one Cittie, yet such a one (saith *Saint Augustine*) cui est periculosa dissensio, as to whom all breach of *Vnity* is full of danger. For *Church* and *state* together; It was a greuous *Rent* among the *Iewes*, when *Manasses* deuoured *Ephraim*,

Lib. 2. de Ord. c. 18.

C

Ephraim

Ephraim Manasses, and both fell vpon Iudah,
Esay 9. 21. Esay 9. What followed? was God pleas'd
 with this, or were the Tribes in safety that
 were thus diuided? No sure. For it followes.
The wrath of the Lord was not turn'd away,
but his hand was stretched out still.

Still? How long was that? How long?
 Why, Till *Ephraim* and *Manasses* which
 could not agree at home, were with the rest
 of the ten Tribes carried away into perpe-
 tuall captiuity. And *Esay* liued to see his
Prophecy fulfilled vpon them. For they were
 carried away by *Salmanasar* in the sixt
 yeere of *Hezekiah*, when *Esay* flourished.
 This wrath of the Lord was fierce, and the
 people dranke deepe of this Cup. There-
 fore I goe a farre off both for time and
 place to fetch this Instance: And doe you
 take care not to bring it *neerer home*. And I
 pray obserue it too: The hand of God was
 stretched out vpon *Ephraim* and *Manasses*,
 but there's no mention, which wasthe first,
 or which the greater offender, *Ephraim* or
Manasses. What's the Reason? 'Tis because
the breach of vinity scarce leaues any Inno-
 cent;

cent; and *the hand of God is stretched out vpon all.*

I presse *Vnity* hard vpon you (pardon me this Zeale.) O that my thoughts could speake that to you that they doe to God: or that my tongue could expresse them but such as they are: Or that there were an open passage that you might see them, as they pray faster then I can speak for *vnity*.

But what then? will any kinde of *Vnity* serue the turne? Surely, any will doe much good: But the best is safest; and that is *the Vnity of the Spirit*.

The learned are not altogether agreed ¹ heere, what is meant by *the Vnity of the Spirit*. For some thinke no more is meant by it then, *a bare concord and agreement in minde and will*. Lett's keep this, and both Church and State shall haue a great deale of freedom from danger. But others take *the Vnity of the Spirit* to be that *spirituall concord*, which none doth, none can worke in the hearts of men, but the *Holy Ghost*. And I am apter to follow this sence: because if you take it but for a bare agreement in

C 2 iudge-

2

Calu. Bucer. Lapide. Ibid.

Iyza. Hu. Card. Amb. Cath. Beza. Lapide. Ibid.

iudgment, *Saint Paul* had said enough by naming *Vnity*, Hee needed haue made no Addition of *the Spirit*. And because in the Text 'tis *te ardeat* which for the most, points out the *Holy Spirit*. And because else *Saint Pauls* words (which *Bucer* calls *Arden-
tia verba*, zealous and burning words) adde nothing to any euen the coldest exhortation of the Heathen to *Vnity*.

Ibid.

- 3 The *Vnity* then of *the Spirit*, to which the *Apostle* exhorts includes both ; Both concord in minde and affections, and loue of charitable *vnity*, which comes from the *Spirit of God*, and returnes to it. And indeed the *Grace of Gods Spirit* is that alone, which makes men truly at peace and *vnity* one with another. *Ei tribuendum non Nobis*. To him it is to bee attributed, not to vs, (saith *Saint Augustine*)
Tis Hee that makes men to be of one minde in
an house, *Psal. 68*. Now one minde in the
Church, and one minde in the state, come
from the same fountaine with One minde in
an house ; All from the *Spirit*. And so the
Apostle cleerely ver. 4. One Body, and one
Spirit, that is, One Body, by one *Spirit*. For
'tis

Tra. 110. in S. 10.

Psal. 68. 6.

Verse 4.

'tis *the Spirit* that ioynes all the members of the Church into one Body. And 'tis *the Church* that blesses the state, not simply with *vnity*; but with *that vnity* with which it selfe is blessed of God. A state not *Christian* may haue *Vnity* in it. Yes. And so may a state that hath lost all *Christianity*, saue the Name. But *Vnity of the Spirit*, nor Church nor state can longer hold, then they doe in some measure obey the *Spirit*, and loue the *Vnity*.

This *vnity of the Spirit* is closer then 3
any corporall vnion can bee. For *Spirits* meete where Bodies cannot; and neerer then *Bodies* can. The Reason is giuen by Saint *Chrysostome*: Because the Soule or Spirit Hom. 9. in Eph.
of man is more simple and of one forme. And the Soule apter in it selfe to *Vnion* is made more apt by the *Spirit of God*, which is *One*, and loues nothing but as it tends to *One*. Nay, as the *Spirit of God* is *one*, and cannot dissent from it selfe; no more ought they whom the Spirit hath ioyn'd in *One*: and the Spirit hath ioyn'd the Church in *One*; Therefore he that diuides the *Vnity of the*
C 3 Church

Church, practices against the Vnity of the Spirit.

- 4 Now this *vnity of the Spirit* (so called, because it proceeds from the Spirit of Grace, continues in Obedience to it, and in the end brings vs to the Spirit that gaue it) is the cause of all other *vnity* that is good; and the want of it, the Cause of all defects in *vnity*. The presence of it is the Cause of all *vnity that is good*: Of all within the Church, no man doubts. But 'tis of all without the Church too. For no *Heathen men or states* did euer agree in any good thing whatsoeuer, but their *vnity* proceeded from this *Spirit*, and was so farre forth at least a *vnity of the Spirit*. And for states that are Christian, and haue mutuall relations to the Church that is in them: S. Gregories Rule is true. *The vnity of the state depends much vpon the peace and vnity of the Church*: therefore vpon the guidance of the same Spirit.

Lib. 4. Ep 76.

And as the presence of *the vnity of the Spirit* is the Cause of all *vnity* that is good: so the want of it is the Cause of all defects
in

in vnity. For as in the Body of a man the Spirit holds the members together ; but if the soule depart the members fall a sunder:

So 'tis in the Church (saith *Theopbilact*) and so in the state. So litle vnity then in *Christen-*

dome as is, is a great Argument, that the Spirit is grieued, and hath iustly withdrawn much of his influence. And how is the Spirit grieued? How? why, sure by our neglect, if not contempt of Him as Hee is *One*.

For as He is the Spirit of fortitude, *Esay 11.*

there wee'l haue him, he shall defend vs in warr. And as hee is the Spirit of Wisedome, there wee'l haue him too, he shall gouerne vs in peace. But as he is *One Spirit*, and requires that wee keepe his vnity, there wee'l none of him; though we know right well, that without vnity peace cannot continue, nor warre prosper.

One vnity there is (take heed of it) 'tis a great Enemy to the vnitie of the Spirit, both in Church and Common-wealth. *S.* *Basil* calls it *Concors Odium*, vnity in hatred to persecute the Church. And to this worke their's vnity enough; *Ment take counsell together,*

11. d.
want of vnity
and of Concomity
ed. A.

Esay 11. 2.

Epist. 6.

Pfal. 2. 3.
Ser. 6. de verb.
Dom. 6. 12.

ther, Psal. 2. Saint Augustine calls it vnitatem contra vnitatem. A vnity against vnity; when Pagans, Jewes, and Hereticks, or any profane crew whatsoeuer, make a league against the Churches Vnity. And about that work, that the name of Israel may bee no more in remembrance, that there may be no Church, or no reformed Church, Gebal, and Ammon, and Amaleck, the Philistins, and they that dwell at Tyre are Confederates together, Psal. 83. S. Hilary will not vouchsafe to call such vnion vnity; Indeed it deserues not the name. 'Tis not vnity (saith he) be it in Church or be it in state: but 'tis a Combination. And hee giues his Reason. For vnity is in faith (and Obedience:) but Combination is Consortium factionis, no other, no better, the consenting in a faction. And all Faction is a Fraction too, and an Enemie to Vnity, euen while it combines in one. For while it combines but a part, it destroyes the vnitie of the whole.

Psal. 83. 4.
In Psal. 140.

Is the spirit in this? Out of question, No. For a *Faction* to compasse it's end, I will not say, *when it sees a theefe it consents to him;*

him; or that it is alwaies partaker with the Adulterers: but this it doth: It speakes against its owne Brother, and slanders its owne Mothers Sonne, *Psal. 50. 19.* Can any man call this the Vnity of the Spirit? Or is this the way to Vnity?

And now I cannot but wonder what words *S. Paul* (were he now aliue) would vse, to call backe Vnity into dismembred Christendome. For my part, Death were easier to mee, then it is to see and consider the face of the *Church of Christ* scratched and torne, till it bleeds in euery part, as it doth this day: And the *Coat of Christ*, which was once spared by Souldiers, because it was seamlesse. *S. Ioh. 19.* Rent euery way and *S. Ioh. 19. 23.* which is the miserie of it by the hand of the Priest; And the *Pope*, which *Bellarmino* *Bellar. 3. de Re-* hath put into the Definition of the Church, *clesi. Mil. 2. S.* *Nostre autem.* that there might bee one Ministeriall head, to keepe all in vnity, is as great as any, if not the the greatest cause of diuided Christianity. Good God, what preposterous thrift is this in men, to sowe vp euery small rent in their owne Coat; and not care what rents
D they

they not onely suffer, but make in the *Coat of Christ*? What is it? Is Christ only thought fit to weare a torne garment? Or can wee thinke that the *Spirit of Vnity* which is one with Christ, wil not depart to seeke warmer cloathing? Or if he be not gone already, why is there not *vnity*, which is where ere he is? Or if he be but yet gone from other parts of Christendome, in any case (for the passion & in the bowels of *Iesus Christ* I beg it) make stay of him heere in our parts.

3 For so the *Apostle* goes on. *Keepethe Vnity of the Spirit.*

Ibid. 1 This Exhortation requires too things (saith *S. Ierome*;) the one, that they which haue this vnity of the Spirit *keepe it*: the o-ther that they which haue it not, labour to *get it*. And certainly nothing can be more beneficial, or more honourable either for Church or state, then to get it when they haue it not, or to keepe it when they haue it. And this is implied in the very word, which the *Apostle* vses, *Keepeth*. For no wise man wil aduise the treasuring vp & keeping of any thing, but that which is of vse and benefit.

benefit. And the word *tuari* doth not barely
 signifie to *keepe*, but *Tuari*, to defend too,
 which is the stoutest keeping. Now all
 wise men are for *unity*: And all good men
 for the *unity of the Spirit*. Yes (saith Saint
Isidore) *Boni seruant*, Good men keepe it. *In Gen. 2. 7.*

V Wise and good men keepe it; why then
 none but fooles, and bad men breake it.
 Slie and cunning men perhaps may haue
 their hands in Diuisions, but wise or good
 men they are not. *For are they not all with-
 out vnderstanding that worke wickednesse?*
Psal. 53. And a greater wickednesse men *Psal. 53. 5.*
 can hardly work, then to dissolue the *unity
 of the Spirit* in either Church or Common-
 wealth. For they doe as much as in them
 lies to bring profanenesse into the Church,
 and desolation vpon the state. *Keepe there-
 fore the unity of the Spirit.*

Keepe Unity: why, but what needs that? 2
 will not *unity* keepe it selfe? 'Tis true, *unity*
 is very apt to hang together. It proceeds
 from Charity, which is the glue of the Spi-
 rit, not seuered without violence. Yea, but
 for all this, it needs *keeping*. In the Church

it needes *keeping*: And therefore the *Prophets* and *Gouernors* of the Church are called *Custodes*, *Keepers*, *Watchmen* and *Ouerseers*, *Ezek. 3. 17.* *Acts 20. 1.* And they must watch as well ouer her *peace*, as her *Truth*. And yet there are so many that scatter the tares of *Schisme* and *Heretic*, that her *vnity* is not kept.

In the Common wealth it needes *keeping* too. For her *Gouernors* are *Custodes Ciuitatis*: *Keepers* of the *Citty*. But there also, there are not few that trouble the waters for their owne fishing. And many times a *Common-wealth* is in danger to loose her *Vnity*, iust as *Ephesus* did, *Acts 19.* At which time all the *Cittie* was troubled, but the greater part knew not why. And the true Cause of the *Diuisiō* was no more but this: *Demetrius* and his fellowes were afraid they should loose their gaine, if *Diana* and her *Temple* kept not vp their greatnesse.

Now this noyse at *Ephesus* doth not onely tell vs that *Vnity* needes *keeping*, but it informes vs farther of the way to keepe it. The way to keepe *vnity* both in Church and

and state is for the *Gouernors* to carry a watchfull eye ouer all such as are *discouered*, or *feard*, to haue priuate ends. For there's no priuate end, but in something or other it will be lead to runne crosse the publique: And if *gaine* come in, though it be *by making sbrines for Diana*, 'tis no matter with them though *Ephesus* bee in an vproare for it.

And certainly there's no *keeping* of Vnity in either Church or state, vnlesse men will be so temperate (when it comes to a lumpe at least) as to lay downe the priuate for the publique's sake, and perswade others to doe the like: Else (saith Saint Chrysostome) *Quicquid ducit ad amorem sui, diuidit vnitatem*: whatsoeuer leads men to any loue of themselues and their owne ends, helps to diuide the vnity. And the *Schoole* applies it both to Church and state. For in the Church they which seeke their owne, and not that which is *Christ's* (who is *publicum Ecclesie*, the publique interest of the Church) depart from the *Vnity of the Spirit*. And in an earthly Cittie, the vnitie of that

Hom. 9. in Ephes.

*1 Th. 2. 2. 9. 183.
A. 2. ad 3.*

is gone, when the *Cittizens* studdie their owne, not the publique good.

4 Why, but when then is *Vnity* to be kept? When? why, surely at all times, if it be possible. But especially it is to be kept, when Enemies are banded together against Church or state. Then about all other times *looke well to the keeping of Vnity*. Am I deceiued? or is not this your Case now? Are not many and great Enemies *ioyn'd* against you? Are they not *ioyned* both against the Church and against the state? Are they *ioyned*, and are you *diuided*? God forbid. It cannot be that you should so forget the Church of Christ, or the Bowels of your owne Countrey, and your own. Ioyne then and keepe the Vnity of the Spirit, and I'll feare no danger though *Mars* were *Lord of the Ascendent*, in the very instant of this Session of *Parliament*, and in the *second house*, or *ioyned*, or in *aspect* with the *Lord of the second*, which yet *Ptolomey* thought brought much hurt to Common-wealths.

Aphorism. 84.

5 But suppose all danger ouer (I would it were) yet keepe *Vnity* at all times. For Enemies
mies

mies are as Cunning as malice can make them: And if *Vnity* be not *kept* at all times, at that time when tis not *kept* they'l make their breach. And they'l make it certainly. For if the *Vnity of the Spirit* be gone, the *Spirit* is gone with it; And if the *Spirit* bee gone, *Christ* is gone with him: And if *they* be gone, *God the Father* is gone with them. And what misery will not follow when an Enemy shall come vpon a state, and finde the whole blessed *Trinity*, *Father*, *Sonne*, and *Holy Ghost* gone from it, to accompany that *Vnity* which is banished out of it?

Yea but you will say; If *Vnity* be lost, we wil quickly fetch it backe againe. Soft: *First* tis more wisdom to *keepe it* then to bee driuen to fetch it backe. *Secondly*, before *Vnity* be thrust off, it would be well thought vpon, whether it be in your power to *bring it backe* when you will. The *Spirit*, I am sure, is not, and tis His *Vnity*. And, loose it when you will, tis like the losse of *health* in the naturall body; Iust like. For there cuery *Disease* is with some *breach of Vnity*; either by *Inflammation* in some noble or vitall part:

part: or by *strife* in the humors: or *Luxations* in the loyntes: or by *breaking* veines or sinewes; still with *some breach of Vnity*. Well. What sayes the *Patient* therewhile? What? Why, He sayes he wil recouer his health, & then take care to *keepe it*. Yea, but what if *Death* seaze vpon Him before health be recouered? What then? Had it not beene better & safer a great deale to *keepe health* while he had it? And is not death a iust reward of his distempering his humors? I will not apply, to either Church or Common-wealth: but certainly 'tis better for both to *keepe the Vnity of the Spirit*; then trust to the Recouery of it when 'tis lost.

4

Keepe then the Vnity of the Spirit; but know withall, (and it followes in the *Text*) that if you wil *keepe it*, you must *Endeavour* to *keepe it*.

- 1 For it is not so easie a thing to *keepe Vnity* in great Bodies as 'tis thought; There goes much labour and *endeavour* to it. The word is *cura*, studie, be carefull to *keepe it*. Saint *Augustine* reades it *Sat agentes* doe enough to *keepe it*: And hee that doth
enough,

enough, giues not ouerdoing till it bee kept.

Nay, the *Apostle* comes so home, that hee vies two words, and both of singular care for *Vnity*. For He doth not simply say *keepe it*: Nor simply *endeauour it*, but *studdie* and *endeauour to keepe it*. Now no man can *keepe* that is not carefull; And no man will *endeauour* that is not studious. *Neither is it* (saith Saint *Chrysostome*) *euery mans sufficien-* Ham. 9. in Eph. *cy to bee able to keepe Vnity*: And the word implies such an *endeauour as makes haste to keepe*: And indeed no time is to bee lost at this worke.

VVhy, but if there be neede of such *endeauouring*, whence comes it, that that which clings so together, as all *Vnity* doth is so hard to *keepe*? Whence? why I'll tell you: I presume you'll *endeauour* the more to *keepe it*.

First, then tis *hard to be kept*, in regard of the nature of this *Vnity*. For bee it in Church, or bee it in Common-wealth tis *Vnum aggregatum*, One by Collection and Coniunction of many. And the Schoole
E teaches

*Tho. p. 1. q. 31.
A. 1. 2.*

teaches vs, that this *Vnity* is *Minima Vnitas*,
A *Vnity* that is least One: And therefore
aprest to fall asunder. Both because *many*
are not easily kept at One; And because *euery*
one of the *many* by reason of the contra-
ry thoughts and affections which diuide
him, is not long together *one in himselfe*.
Which is the Reason (as I conceiue) of
that in *Philo.* That a little difference is able to
diuide a *Cittie*.

*Philo apud Tho.
2. 2. q. 183. A. 2. 3*

2 Secondly, tis hard to keepe in regard of
Opposers against it, and *slie practicers* vpon
it. And they are many. *Dauid* complained
Psal. 120. 5. of them in his time, *Psal. 120.* My soule hath
long dwelt with them that are *Enemies to peace*.
And ther's no Church, nor no state, but
hath some of these. And since the plotting
and studdie of these is to breake, you must
endeauour to keepe the *Vnity of the Spirit*. And
you'll finde the worke hard enough.

3 But as to keepe *Vnity* is a worke of *Diffi-*
cultie, and takes vp much endeauour of the
best: so'tis a glorious worke, and worth
their endeauour. It is a pitifull thing to see a
man but reputed wise, and his *Endeauour*,
vaine:

vaine : But beside the comfort that is within, there's a great deale of honour to see a wisemans endeaouour like himselfe. And nothing is more like wisedome then *Vnity*. For wise Counsells, are seldome better knowne by any thing then this ; That as they are in themselves *One and varie not* ; so they tend to *One and distract not*. That *One* end is *verity* in the Church ; *Safetie* in the state ; and *Vnity* in both. Notwithstanding this, Good God, what spending their is of great *endeauours*, about vanity, and things of naught ? Halfe that *endeauour* spent in *keeping Vnity*, would doe what all our hearts desire, and more too.

VVhy, but then how shall we be able to 4
set our *Endeaouour* right to the keeping of this
Vnity of the Spirit ? How ? why the *Apostle*
tells you that too, *ver. 2*. And the way he *Verse 1*
proposes is so direct, that I dare say, if you
endeauour, you shall keepe the *Vnity of the Spirit*,
both in Church and state.

First, then all *Endeaouour* to keepe the
Vnity of the Spirit is void, if it bee not vertuous.
For the *Spirit* will neither bee kept,

nor keepe men together in vice. Next, Among all vertues foure are most necessarie to preferue *Vnity*. The *Apostle* nameth them; and I'll doe no more. They are *Humilitie* at the heart. *Meekenesse* in the Carriage. *Patience* in point of forbearance. And *Charitie*, whose worke is supportation of the weake that scandall be not taken, and *Vnity* broken.

In Psal. 99.

And Concerning this last great vertue whose worke is supportation of the weake, 'tis an Excellent passage which Saint *Augustine* hath. Art thou so perfect that there is nothing in thee which an other need support? I wonder if it be so: 'Tis rare perfection. But be it so. Why then thou art the stronger to support others. Is *vnity* like to be broken, and dost thou say thou canst not support others? Ergo habes quod in te alij sustineant. Therefore thou art not yet so perfect as thou thoughtest, but thou hast somewhat that others may support and beare in thee.

5

Endeavour then to keepe the *Vnity* of the Spirit, that we must. But in what is *Vnity* best preferued? In what? why that followes next.

next. *Tis in peace, saith the Apostle.*

Now *Peace* in this place is not taken as
 'tis opposite to *Warr*. But it is that *Peace*,
 which opposes all iarring and *falling out*,
 especially *falling off* one from another. It is
 not considered heere as opposite to *warr*.
 For that *Peace* and *Warr* cannot possibly
 stand together. But this *Peace* in which *Vni-*
ty is kept, is most vsfull, most necessarie,
 when *Warr* is either threatned or begunne.
 For as there is most need of *Vnity* against
 Vnited Enemies: so is there most need of
peaceable dispositions to Vnite at home, a-
 gainst forces from abroad: Therefore the
Learned agree heere, *That Peace stands for a*
Calme, and quiet dispose of the hearts of men,
and of their carriage too, that the *Vnity* of
 the Spirit may be preserved. And certaine-
 ly without this *peaceable disposition*, tis in
 vaine to say wee endeauour for *Vnity*;
 either to get, or to keepe it.

The *Peace* then heere spoken of, differs
 not much from the vertue of *meeknesse*.
 Onely it adds about *meeknesse* towards o-
 thers, *quietnesse* with them. As it agrees

*S. Aug. in Coniur.
Casil.*

with meekenesse, so tis the way to Vnity. As it adds aboue it, so tis the *Treasurie* which Vnity is kept. Tis an ancient Rule for kingdomes and a good. *Iisdem Artibus quibus parta sunt facile retinentur.* They are kept in subiection, order, and obedience, by the same vertues by which they were first gotten. Now the vnity of the Spirit is a great part of the *Kingdome of grace*; I therefore this *Kingdome* too, if it be gotten, as it is, by peace, then in peace it must be kept For you shall neuer see the Vnity of the Spirit dwell in a froward heart, that is enemy to peace.

Epist. 252.

That affection of which Saint Bernard was, is the great keeper of Vnity. And sure he dwelt in peace. *Adharebo vobis etsi nolitis, etsi nolim ipse.* I will sticke and bee one with you, though you would not haue me doe it: nay, though any tentation in my selfe would not haue me doe it. And therefore they are quite out of the way, in the Church (saith Saint Ierome) that thinke they can hold the vnity of the Spirit, *Dissipat à pace*, when they haue shaken peace asunder.

Ibid.

afunder. And they are as farre mistaken in
the Common-wealth, that steepe all their
humors in gall, and yet would intitle them-
selues *Patrons of vnitie*. And surely such, in
what state soeuer they liue, *know not of*
what Spirit they are, though all other men
see, *tis fire they call for*, S. Luke 9.

S. Luke 9. 55.

Why? but what need is there of this Ex-
hortation to *Peace*? this Endeauour for
Vnity? what need in regard of the times,
the time it selfe preaches, I may hold my
peace. But what need there is in regard of
mens persons and conditions, which are
to comply with the times, that I'll tell you.
The *best peace* that is, and the *fairest calme*,
that the Soule of man hath, is imperfect
in this life. What then? What? why there-
fore saies the Schoole, *though the Soule bee at*
rest and peace with God and consequently in
it selfe and with others, *yet there is still some*
repugnancy, both within, and without, which
disturbs this peace. For whatsoeuer is imper-
fect is vnder perturbation. And the more a
Man is troubled, the lesse perfect is his peace.
Out of which it followes againe, that all
Exhor-

3

Tho. 2. 29.
A. 2. 4.

Exhortation to recall a mans passions to peace is very needfull for the keeping of vnity: And hee that is offended at *S. Pauls Exhortation to peace*, is not at peace in Himselfe.

- 4 Will you say farther, that this *peace which keepes*, and this *vnity of the Spirit which is kept*, is the blessing and the gift of God? It shall euer bee farre from me to denie that. But what then? Because they are Gods blessings, must not you *endeauour* to get them? And because they are Gods gifts, must not you be carefull to *keepe* them? Nay, ought not you be the more carefull *to keepe*, when God himselfe is so free *to giue*? Tis true, You cannot endeauour till God giue grace; But tis true too, that you are bound to endeauour, when hee hath giuen it. Bound certainly; and therefore Saint *Ierome* expounds this, which is but Councell and Exhortation in Saint *Paul*, by a *Precipitur*. *Ther's Gods command vpon you, that you endeauour for vnity in peace.*

Ibid.

And now, what if God haue giuen *sufficiencie*, nay *abundance* of Grace, and yet there

there be no *Endeavour*, can any bee blamed then for want of vnity but your selues? 'Tis true, *that except the Lord keepe the Citty, your Watchmen wake in vaine, Psal. 127.* But is it any where said in Scripture, that if you will set no watch, take no care, that yet God will keepe the Citie? No sure. And this will euer bee found certaine, when and wheresoever the *Vnity of the Spirit is not kept*, then and there was want of mans *endeavour to keepe it in peace*. And whensoever God laies that punishment which followes *Disunion* vpon a Nation, the Sinne vpon which the punishment falls is committed by mans *misendeauouring*, or want of *Endeauouring*.

But *Peace* it selfe cannot hold *Vnity* long, if it be not a firme and a binding *peace*. And this brings in the end of the *Text*, the keeping of *Vnity in Vinculo Pacis*, in the band of peace.

First, then if you will keepe a *setled vnity*, you must haue a *firme peace*. The reason is, because in this *Vnity* many are brought together. And many will not be held toge-

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ther

Lib 1. De Doct.
Christianis prolo.

ther without a band. Saint *Augustine* discovered this. *Vnitas sine nodo facile dissoluitur.* That Vnity (*saieth he*) which hath no knot, is easily dissolued. This Vnity is so comfortable, so beneficiall both to Church and state, that it cannot be too fast bound. But if it be not fast bound, both it and the benefit will soone be lost.

2 Now in *vinculo*, in that which bindes this is to be obserued: It compasses about all which it containes, and then where it meets there's the *knot*. So that which is bound is held close within the Imbracings of the band. And the *band* is not of one substance, and the *knot* of another, but both of one and the same substance. So tis heere. For the *vnity of the Spirit* is contained and compassed, as it were *by peace*: *Peace goes before it*, to bring it in: And *Peace goes with it* when tis in: And *Peace goes round about it*, to keepe it in. And where the two ends of *Peace* meete, there vnity is fast and knit vp. And the *knot* is of the same substance with the band, *Peace* too. And therefore where the ancient reading of the *Text* is To keepe

keepe Vnity in the band of peace, there
 some will haue it, to keepe *Vnity in Vincu-* Lapide. ibid.
lo quod est pax, In that band which is
 peace.

This band as 'tis the band of vnity; so 'tis 3
 well fitted to the vnity it binde. For if you
 marke it, it binde vnity, and the band is
 but One. *In vinculo pacis*: in the band of
 peace; One band. And yet that which is
unum is not *vnus*, that which is but One,
 is not onely of One. For it binde many,
 whole Churches, whole Kingdomes. And
 both bodies are euer safest, when the band
 is One; and that One able to hold them. For
 when this One band of peace cannot binde
 close, tis a shrewd Argument, either that
 some ill humor swells, and will not endure
 the band; or that the band it selfe is strained
 and made weake. And in both these cases,
 timely helpe must be applied, or the vnity
 of the Body is in Danger.

You may see this plaine in the Naturall
 body. The out-band of the body is the skinne.
 If the body be too full of humors, and they
 foule and in Motion, the body swell still the

skinne breaks. So tis in the Church, and so tis in the state, when the Body is too full of humors.

The *inner-band* of the body is the *Sinewe*. 'Tis *τὸνδεσμὸν*, the very word which the *Apostle* vses; The *band* or the *finew* of peace. If the *finew* bee broken or ouer-strained, theres much paine and weaknesse in the body, and the members hang as loose, as if they were falling one from another. And so tis in the *Ecclesiasticall*; And no other then so, in the *Ciwill Body*. If there be but a *straining in the band*, though perhaps the *finew* be not yet broken, tis high time to looke to the Vnity of the body. Well. What Remedie then? What? Why, sure there's none but *Vinculum Vinculi*: The *finew* must haue a *swathe*: And that which was wont to binde the body, must bee bound vp it selfe. And if the Cure light not into honest and good *Chirurgions* hands, it may proue a *lame Church*, and a *weake state* euer after. God blesse the body therefore, and direct the *Chirurgions*.

Now as the *Band* of these great Bodies,
the

the Church, and the state, may be *broken*;
 so the *knot*, which hath euer beene hard to
 untie, may be *cutt*. And both Church and
 state haue euer had Cause to feare both,
 both *breaking* and *cutting*. Saint Ignatius
 was afraid of this in the Church, by and
 by after the *Apostles* times. And therefore
 He writes to the Church of *Philadelphia*, In *Epist. ad Phila.
delph.*
 any case to *flie* and to *shunne* *μᾶλλον*, the par-
 tition or cutting off this knot. And indeed
 tis not fit for any man imployed about this
band of peace, to haue his *Rasor* about him,
 And *Dauid* was afraid of this in the state;
 and hee had Cause, great cause. For some
 wilde vnruely men cryed out then. *Lett's
 breake their bands in sunder, and cast their
 cords from vs*, *Psal. 2.* What bands? Why, *Psal. 2. 3.*
 All the bands of peace, and all the bands of
 allegiance too. For the Consultation then was
 (saith *Caluin*) to depose *Dauid*. But hee that *In Psal. 2.*
dwells in heauen, laughed them to scorne, *ver. 4.* *Verse 4.*
*And then brake them in peeces like a Potters
 vessell*, *ver. 9* Now the Breakers of the band *Verse 9.*
 of peace both in Church and Common-
 wealth are *pride* and *aisobedience*. For these

Vnity, no man is sure of his Neighbour's assistance, nor any man of Gods. But by this *Vnity*, GOD himselſe is content to be bound to you. And that which is bound, is ſure, and ready at need. *Et foris cum debili ligatus, & illum portat & ſe* (ſaith Saint Chryſoſtome.) And ſtrength bound to weakenefſe, beares vp both it ſelfe, and weakenefſe. And in this ſence I can admit of Scaligers Subtilty. *That Vnity is Omnipotent.*

Hom. 9. in Eph.

Exerc. 365. §. 1.

Keepe *Vnity* then, and be ſowre (tis honourable Iuſtice) vpon any that ſhall endeavour to breake it. He deſerues not to liue, that would diſſolue that *band*, by which God hath bound himſelfe to aſſiſt the Church, and the Common-wealth. Our Aduerſaries make *Vnity* a Note of the Church, and they perſwade ſuch as will beleeue them, that wee haue no *Vnity*, and ſo no Church. I would not haue Occaſion giuen them to inlarge their doctrine; leſt in the next place they take vpon them to proue, that we haue no Common-wealth neither, for want of *Vnity*.

Now

Now to *keepe Vnity*, I haue made bold to direct you *one way already*; and heer's another. 'Tis necessary that the *Gouernors* haue a good and a quick eye to discouer the cunning of them that would breake the *Vnity* first, and the *whole Body* after. You shall giue a guesse at them by this. They'll speake as much for Vnity as any men; but yet, if you marke them; you shall still finde them *busy about the knot, that bindes vp Vnity in peace*: somewhat there is that wrings them there. They will pretend perhaps, tis very good there should be *Vinculum*, A Band to binde men to Obedience, ô God forbid else: but they would not haue the *knot* too hard. Take heed. Their aime is; They would haue a little more liberty, that haue too much already. Or perhaps they'll pretend, they would not *vnitie the knot*, no, there may bee danger in that, but they would onely *turne* it to the other side, because this way it lyes vneasily. But this is but a shift neither. For *turne the knot* which way you will, all *binding to Obedience* will be gricuous to some. It may be they'll protest,

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that

that though they should vntie it, yet they would not leaue it *loose*. They would perhaps tie it otherwise, but they would be sure to knit it as fast. Trust not this pretext neither. Out of Question, their meaning is to tie vp *Vnity* in a *Bow-knot*, which they might slip at One End when they list. Indeed, whatsoeuer they pretend, if they be *curious about the knot*, I pray looke to their fingers, and to the *Band of peace* too. For whatsoeuer the pretences be, they would be at the dissoluing of *Vnity*.

Well. Prouide for the keeping of *Vnity*; And what then? Why, then God blesse you with the *Successe of this Day*. For this Day, the *seuenteenth of March*, *I. Caesar* overthrew *Sex. Pompeius*. And that Victory was in *Spaine*; and *Spaine* which had long beene troublesome, settled, and came quietly in, by that one Action. And this very Day too, *Fredericke the Second* entered *Ierusalem*, and recouered whatsoeuer *Saladine* had taken from the Christians. But I must tell you, These Emperours and their forces were great keepers of *Vnity*.

The

The first Lesson at this Daies Evening prayer, is *Iudg. 4.* There *Sisera*, Captaine of *Iabins* *Iudg. 4.* Army, fell before *Israel*. But I must tell you; The two Tribes, *Zabulon* and *Neptali*, went up in great both Vnity, and courage against them, *Iudg. 5.* And I make no doubt, but *th is* *Iudg. 5. 8.* Day may be a Day of happy successe to this Church and state, if *S. Paul* may be heard, and that yet (before it be too late) there bee a hearty Endeauour to keepe the Vnity of the Spirit in the Band of peace.

And now, to conclude. I beseech you Remember, That all this Vnity and Peace, what ere it be, and when tis at the best, is but *Vestigium*, a track, and a footing of that euerlasting peace which is to come. And I would not haue you so loue this peace of grace, that you should at any time forget the infinite peace of Glory: The band whereof nor *Earth*, nor *Hell* can breake. For tis not folly onely, but madnesse (saith Saint Gregory) to loue this Peace, this Vnity, which *Pay. 3. pastor.*
CHYZ. Ad. 23. is but a foot-step, a print in the dust, soone worne out, soone defaced: and not loue God and his Peace, *A quo impressum est:*

whose very foot made this so safe, so happy, so pleasant as it is. But I cannot but hope better things of you, and such as accompany safety heere, and Saluation hereafter. For you haue not so learned Christ, as that you can preferre any Vnity before his, Or neglect the safe keeping of that which is *his* footstep in this world; *The Vnity of the Spirit.*

Let vs therefore all pray vnto GOD: That he will euermore giue both the King and his *People, the comfort of his Spirit*: That that *Spirit* of his may so direct all your *Counsells*, that they may be for *Vnity*. That following the direction of this Spirit of *Grace*, wee may enioy the *Vnity* of the same Spirit, both in *Church* and *Commonwealth*. That all our *Endeauours*, publike and priuate, may tend to the *keeping* of this *Vnity*. That our *keeping* of *Vnity* may bee such as it ought, In *Peace*, in the very *band of Peace*.

I beganne with Saint *Pauls* Exhortation. I end with his Prayer and Benediction.

2. *Theff.* 3. 16 2. *Theff.* 3. Tis the prayer of this Day. For
tis

tis the second Lesson at Evening Service. The
 God of Peace giue you peace alwaies, and by
 all meanes: Peace in concord, and Peace
 in Charity: Peace on Earth, and Peace in
 Heauen: Peace of Grace, and Peace in Glo-
 ry. To all which *Christ* for his infinite
 mercies sake bring vs all. To whom
 with the *Father* and the *Holy Spi-*
rit, bee ascribed all might,
 Maiesty, and Dominion,
 this day and for
 euer. *Amen.*

FINIS.

1840
The following is a list of the
names of the persons who
were present at the
meeting of the
Board of Directors
of the
Company, held on
the 1st day of
January, 1840.

